

CHRISTIAN TELESCOPE.

VOL. 2.

"I SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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FOR THE CHRISTIAN TELESCOPE.

CHARACTERISTICS OF A CHRISTIAN.

(CONTINUED FROM PAGE 61.)

The duty of a christian towards his fellow-creatures has been considered in a previous number of the Telescope; the duties of a christian towards his Creator now claims our attention. These duties are numerous and important, and upon a correct fulfilment of these, much if not all the happiness of life depends. Shew me the truly happy man and you will point to one who has made religion his chief aim, who feels that nothing is capable of affording any satisfaction, but a certain complacency and repose in the goodness of God, under a sincere conviction that he orders every thing for the best. He is confident that he has an interest in that God, whose arms are everlasting, whose presence is universal, and whose compassion never fails. The christian never speaks of the Supreme Being, but in language of the most profound respect for his character, and entertains the most exalted conceptions of his power, wisdom and goodness. There never was a man, you may even select the most depraved and the most abandoned, who ever gave a serious moment to reflect upon the first great cause, but must at those moments feel profound veneration for his character, and his mind expanded with sublime conceptions of his adorable attributes. The mind of man is enlarged and expanded in proportion to his conceptions of the divine character. He can with truth say, that wherever religion flourishes, there will science, virtue and happiness be found in her train. And most of the discoveries that have been made in the sciences, and in philosophy, have been by those men, who have had high and exalted views of the Divine character. We are irresistibly compelled to acknowledge his power, because none but an Almighty Being could have called a world into existence, could have inhabited it with millions of living creatures and continued them in being. We must acknowledge the wisdom of that Being, because every thing that has been made by his Almighty hand, admirably answers the intention for which it was designed. We must acknowledge his goodness, because every thing around us evinces his love, in the comfort and happiness of his creatures, that all creation exclaims, "thou art good to all, and thy tender mercies are over all thy works." How infinitely great, good, and wise must that Being be, whose works, attributes and perfections furnish so many causes of wonder and admiration. How innumerable are the bounties that are constant-

ly pouring forth upon his unworthy and sinful creatures, and how ungrateful are the returns that are made by man, for all these unmerited favours! What has the Deity left undone that would have enhanced our happiness or felicity? And what is defective in that eternal life which thou has promised thy creatures in that world which is to come? "What has been left undone in thy vineyard, that thou hast not done in it?" What are the services that christians, as well as all men, are bound to pay to their Creator? Answer, we are to love the Lord our God with all our hearts; we are to reverence his character; we are to obey all his divine requisitions, we are to worship him in spirit and in truth: We are to believe all his testimonies, relying upon all his promises for a full and complete accomplishment. We are to believe that God sent his Son to be the Saviour of the world. Finally, we are to believe that the will of God, as it respects the human family, will be accomplished, in their final and everlasting happiness. In considering the character of God, we are not to confine ourselves to a view of his works in providence and creation. But it is in the book of grace, the goodness and mercy of God more conspicuously appear. Here is the fountain from whence all blessedness, both of a temporal and a spiritual nature issues. It is from this source we learn most correctly, the character of God, the beauties and loveliness of the Saviour, the duty that we owe our Almighty Parent, the obligations we are under to love, serve and obey him, and the duty that we are bound to pay towards our fellow-creatures. It is here that we trace the design that God had in sending his Son from the abodes of glory, to this our world, to make us acquainted with his Father's will towards his rebellious children; to teach us our duty and happiness in this state of existence, and our eternal destiny beyond the grave. From these considerations, should we not naturally infer that man, who was made a little lower than the angels, that will be crowned with glory and immortality in a future state, would exert every faculty and power that they possess to adore and reverence the Supreme Being? That man who exists but by the permission of God, who subsists upon his bounty and whose watchfulness and care is extended towards him every moment of his life, would love and serve him with full purpose of heart? But the reverse of this is too often the case. Another reason why we should love and serve the Almighty Parent of the universe, is from a principle of gratitude. This is a duty paramount to most others. Mark that man who is grateful for all mercies and benefits bestowed upon him by his Creator, and you will find every christian virtue blended in his character. His language is, what shall I render unto thee for all thy benefits; no ingratitude or discontentment appears in his character, he is mild and resigned under the varied occurrences of life, or the allotments of a righteous providence. He remembers whose right

it is to rule, and how much greater are the mercies and benefits we receive from his bountiful hand, than we deserve: Benefits that extend not merely to this uncertain life, but points to that eternal state which never changes, and which will continue as long as God exists. Another duty we are bound to pay the Creator, is resignation under all the distresses and trials of life, whether arising from misfortunes of a pecuniary nature, or from sickness, or from the dissolution of friends, we should say in humble resignation, "the Lord gave, the Lord hath taken away, blessed be the name of the Lord." Under all these dispensations the christian will be humble, not a murmuring word will escape from his lips. He knows in whom he has put his trust. He is sensible to whom he is indebted for all the happiness that he enjoys in life, for the pleasure and society of near and dear friends, and when the Deity removes them from him, his grief should be restrained, lest it should disable him from performing the duties of life, and destroy that meek and cheerful resignation which God requires. And when the time arrives that is to remove him from life, his confidence will be placed upon God, his faith be built upon the rock of ages, he will be resigned under all the dispensations of Providence, he will submit to the will of God, he will look forward to that glorious inheritance prepared for all the ransomed in the kingdom of God. The christian believes that God's design in sending his Son was to redeem mankind from the pollution of sin, to bring them to God: For this purpose he came, and died, for this purpose he rose from the grave and ascended on high. "The day spring from on high hath visited us," it hath dispensed an universal light upon the souls of men, it hath removed the mists of error and ignorance and banished the spectres of bigotry and superstition from the mind, it hath clearly placed before us the nature and attributes, the works and providence, the will and pleasure of God. Finally, the christian believes "that God hath concluded all in unbelief, that he might have mercy upon all." And well may he exclaim, "O, the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out." A.

FOR THE CHRISTIAN TELESCOPE.

PUBLIC WORSHIP.

Heb. x. 25.—"Not forsaking the assembling of ourselves together, as the manner of some is."

The object which the apostle had in view, when he said, "Not forsaking the assembling of ourselves together," was, unquestionably, the worship of Almighty God. We proceed to consider why we should not forsake the assembling of ourselves together, or in other words, why we should meet together, for the worship of God.

1. Because it tends to our growth in grace, and every moral and social virtue. It tends to increase

our faith, to confirm our hope, and to perfect us in love. It enhances our felicity, by keeping alive the spirit of devotion. Commingled in the temple of God, for social and religious worship, while breathing forth devout aspirations to heaven, for blessings to descend upon ourselves and upon our fellow-travellers to eternity, while the incense of gratitude is ascending from our animated bosoms to the Supreme Source of all good, the cares of the world are measurably forgotten, its tumults are hushed, and its miseries disappear. Here the lacerated heart is healed, the sorrows of the agonized bosom are tranquilized, and a sweet and heavenly light, from the radiant throne of God, beams on the afflicted soul. At those seasons of devotion, though we be persecuted and proscribed as heretics, though we be deserted by friends, yet we shall not feel solitary or forsaken; for we shall indeed feel that our heavenly Father is present with us; and though we should be deprived of every friend we have on earth, yet we can look up to heaven, to a friend that will never forsake us, whom we are fully authorized to address by the endearing appellation of FATHER, who is all compassionate, merciful, just, and benevolent. At those seasons of devotion, all that bitterness, wrath, anger, malice and enmity, which we may have indulged towards our neighbour, leave us as naturally, as the darkness of night recedes from before the effulgent rays of the king of day: and we realize, "how good, and how pleasant it is, for brethren to dwell together in unity." What can be more beautiful, than for parents and children, brothers and sisters, friends and acquaintance, to mingle together in the temple of God, and to join orally, or mentally, in chanting the song of thanksgiving and praise, unitedly to invoke the blessings of Deity, and to listen with prayerful attention to what may be offered from the sacred volume, by him, whom they have chosen to minister at the altar of religion. Who is there, that has ever sat in the house of God, and beheld his character portrayed as the universal Father and friend of mankind; that has felt his soul drawn out in reverence, confidence, hope, and love to him, that has felt released, as it were, from the world, and attracted to heaven, who does not prize such privileges?

2. Because it is setting an example, worthy the imitation of the rising generation. Nothing which will tend to render the rising generation respectable, useful and ornamental to society, which will be favourable to their moral condition, should be omitted. And remember, kind reader, that example is more than precept. Do you wish for our beloved youth to love and revere the name of God, to delight in his ordinances, to prize virtue higher than the richest gem; do you wish them to be respected, esteemed and beloved, by the wise and virtuous, for their regard for the institution of religion, and their unwearied exertions to support it? Then you must be scrupulous to observe these things yourself. To you they look for an example: and as they are forming a character for life, consider, I entreat you, in what an eminent degree you contribute (being looked up to for an example) to the formation of that character. In most cases, those principles which are

instilled into the minds of children, remain with them, and direct their conduct in riper years. Habits that are contracted in youth, are seldom forgotten in manhood. If children, from the example of parents, guardians, or any of their superiours, contract habits of immorality, or of inattention to the worship of God, they are extremely apt to continue in those habits through life, and by so doing, to hand them down to the generation that succeeds them.—Thus you see, kind reader, that you are not only contributing in an eminent degree, to the formation of the character of the young and rising generation, but that the force of your example may descend to future ages. How important then, that your example be good. Do you wish that the rising generation may be virtuous and pious, the votaries of the true Gospel of Christ? then let them have your example for being thus. Are you desirous, that after you shall have departed, and a new generation shall occupy the ground you now stand on, that the house where you are accustomed to worship should be filled with listening hundreds, and that the glorious truths of the Gospel, which have so often gladdened your heart, and which you so much love, should be proclaimed from the sacred desk in their native purity? then let your feet oft visit the temple, dedicated to the worship of God.

3. Because it tends to the mutual encouragement of both speaker and hearer, which is a duty we certainly owe each other. To those who attend meeting in the capacity of hearers, it must be pleasing and encouraging to behold all those present, who profess to be friendly and to feel interested, because it is an evidence that they are so; and in this way each one encourages and strengthens the other; each one present affords proof to the other that he continues in the same mind, that his zeal to promote the cause of truth has not in the least diminished: And it is peculiarly pleasing and encouraging to him who officiates in the capacity of speaker, because it proves that his labours are approbated by his friends and brethren, that they have a care for his feelings, and wish his peace. Nothing can be more gratifying and animating to the feelings of a public speaker, than the presence of a listening audience, respectable as to numbers and talents, who appear to feel a deep and lively interest in what is communicated—whose expressive countenances seem to say "I bid thee God speed; be faithful my brother, and not shun to declare the whole counsel of God."

4. Because it will prove that we are sincere and honest in our profession, that we believe our cause to be a righteous one, and as such we are determined to defend and commend it, by example, as well as by precept. If a man by perseverance, prove himself sincere, in the course in which he is engaged, he will command the respect, esteem, and the confidence of all the candid, though they should be of a different opinion. Hence, by engaging in that course, we believe to be a righteous one, with becoming zeal and activity, and with firmness; we shall not only prove our sincerity, but secure to ourselves the confidence and respect of every honest person. Every man of ability and honour feels that there is a proper respect due to honesty and integrity, and he

will not withhold it. Every man of wisdom and honour, kind reader, after having received full proof of your sincerity, in the cause in which you profess faith, will respect you, and will confide in you, though you may widely differ from him in sentiment.

5. That we may not give our religious enemies an opportunity to triumph in our downfall. A religious society, like all others, cannot prosper, without the mutual exertions of its members. It can never be respectable, if its members be inattentive. If its members relapse into a state of cold indifference and inattention, it cannot live. If its members do not manifest by their example, a deep and lively interest in its prosperity, it is pretty evident, that those who are not members, will not; for in case some should embrace the doctrine advocated by the society, yet if they should discover a want of energy and attention, on the part of its members, the probability is, that they would thereby be induced to withhold their public acknowledgment.

6. Because it is our duty to worship the one ever-living and true God. Our obligations to worship him arise from several considerations.

1. Because he is that Being, in whom we live, move, and have our existence, and from whom we receive every good and every perfect gift. The curtains of whose love have been spread over us from infancy, and whose watchful providence has supplied our every want.

2. Because he is our Creator and Preserver; and has made us susceptible of the most sublime happiness. He has implanted within us a spirit, and the inspiration of the Almighty giveth it understanding; by which we are enabled to learn his true character and will. He has given us minds that are susceptible of social enjoyment and moral improvement; and rendered us capable of growing in the knowledge of his perfections, and of obeying his commands. He has spared us as monuments of his goodness till the present moment.

3. Because he is infinitely compassionate, changeless in the purposes of his wisdom, boundless in the plenitude of his power, and impartial in the distribution of his favours.

4. Because he is our Father. Says the prophet, "Have we not all one Father, hath not one God created us?" And our Saviour has taught us to say, "Our Father who art in heaven." As the Almighty has seen fit in his infinite wisdom, to stamp upon us his moral image, and to permit us in our addresses to him, to use the endearing appellation of Father, it is a sufficient reason, were there no other, why we should worship him.

5. Because he has given us his well-beloved Son, "in whom we have redemption, through his blood, the forgiveness of our sins." Through whom the smiles of heavenly truth and love, are made to revisit the plains of mortality and time, and to excite the blissful hope of immortality and eternal life. By whom, that darkness and ignorance, which have pervaded the empire of the human understanding is made to recede, and a proclamation of good tidings and great joy to all people is made. Surely the reasons why we should not forsake the assembling of ourselves together, are perfectly ample. Z. F.

FOR THE CHRISTIAN TELESCOPE.

AMBITION.

Ambition for the distinctions and privileges conferred by wealth, is a passion so predominant among the generality of men, that it effectually excludes from their enjoyment many of the primary comforts of life. Health, and a sufficiency to eat and to wear, and a clear conscience, together with two or three disinterested friends, are not regarded as they really should be, the prime requisites of individual felicity; and life is rendered a barren waste, by being spent in continually murmuring at the inequality of the distribution of fortune, as if complete fruition were the offspring of unbounded wealth.

That this conduct is irrational, will appear to him who heeds the instructions of experience, or on whom philosophy has radiated any of its light.

Few being arrived to the state of manhood, have always basked in the sunshine of prosperity, without experiencing the vicissitudes of adversity, or learning that every object of desire, how ardently soever it may have been sought, affords on attainment but a barren joy, and holds the mind contented but a short time.

It is a law of our nature, that whatever is seemingly beyond our reach, is not an object of desire. The poor labourer does not aspire to the offices of state, nor does he even wish to dictate to his fellow-men; but, soon as accumulated wealth ennoble his rank, he assumes the right of governing, and is impatient if inferiours do not acknowledge it.

We are apt when contemplating the opulent, separated from us by the stern and forbidding walls that empale their lofty domes, or borne through the streets attended by splendid equipages, to ask if they, surrounded as they are by every thing that can gratify the senses, or conduce to ease and enjoyment, have any of those inquietudes, which so much mar our felicity, and which their condition seems so completely to preclude. But should we revert our thoughts and reflect on the expectations we formed, when what we now possess and are unsatisfied with, was the summit of our wishes, the question would resolve itself. We should be satisfied, that no rank, however elevated, is free from disadvantages, and annoyances, and that every new accession of wealth or honour, far from affording the contentment that was expected, only raises us on a greater eminence to behold unexpected heights towering beyond.

Avarice and ambition have no limits to their empire. When once they get a footing in the human breast, they quickly encircle and exclude from it every consideration, but their own gratification.

Alexander, on first setting out for the martial field, did not extend his views of conquest beyond the borders of Persia; he did not know that his passion, like the centrifugal force of a planet, would carry him on from region to region, without ceasing. Had vigilant death delayed a while to seize his prey, it is difficult to say to what length this man's ambition would have carried him. The whole race of men being subdued, the thrones of the gods themselves would have next appeared to his view, and their legions been challenged to contend for supremacy.

If then no elevation to which man aspires, is capa-

ble of lulling these two passions into repose, what happiness has the monarch on the throne, that may not, likewise, be had by the menial who serves him at the table? Both are unsatisfied with what they possess, and wish for more; the one of power and dominion, the other of wealth.

Our beneficent Father has bestowed on his children means of enjoyment which they possess in common, and which wealth can neither purchase nor take away. What ignorance, then, of human nature does it demonstrate to prostitute one's days to the acquisition of that which is so little essential to happiness, and which may, indeed, prove so dangerous to it. The desire of more money than is requisite to satisfy our wants, is the germ of ambition, and, if suffered to grow without being continually pruned and watched, will, in time, overtop and completely stint every virtuous principle of the soul.

SENEX.

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SHORT SERMONS, NO. 1.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1. Thess. iv. 16.

The first thing which meets our view in reading our text, is the *coming of Christ*. "The Lord himself shall descend from heaven." "Those who remain unto the *coming of our Lord*, &c." These passages clearly teach a coming of Christ. The precise time when the Lord Jesus will make his appearance, the passage does not teach. We are to judge of the time of Christ's coming only by concomitant events.

The second thing which meets the eye when reading the text, is the *resurrection of the dead*. This then fixes the time of Christ's coming. The resurrection of the dead is to follow immediately after the coming of the Lord. This resurrection is of a literal nature; it is represented as being similar to that of Jesus Christ. The next thing which claims our attention, is the last clause of the text. "The dead in Christ shall rise first." By the *dead in Christ* we are to understand *believers*. The apostle says, "if ye have not the spirit of Christ, you are none of his." It is evident therefore, that we are not all Christ's in a moral sense. To be *in Christ* implies to be governed by his precepts. "If any man be in Christ, he is a new creature."

By saying that the *dead in Christ* shall rise first, it is strongly implied that all are not in Christ; and also that there will be a distinction between men at the resurrection. If the *dead in Christ* mean all men, it would introduce confusion into the passage. For to say of all men, that they rise first, would be absurd. It is also worthy of remark that, when this resurrection takes place, those believers who are alive and remain on the earth will be changed, and so be qualified for perfect enjoyment. Will any say that this coming of Christ is already past? Here we will appeal to facts. I ask, has the resurrection already past? Have the saints who have resided on the earth been instantly changed to glorified beings? Have they already ascended into the air? They have not.

C. H.

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SELECTIONS.

CALVINISM.

The following is from Nicholson's Encyclopedia. It is presented to our readers that they may learn what Calvinism is, which they would not be likely to understand by hearing the clergy of that denomination preach. A hope is also entertained that the reader will carefully compare the several parts of this sentiment, and be able to judge accurately of their agreement. One question should be kept in mind, (viz.) Does Calvinism allow the possibility of the salvation of those who were not, from all eternity, elected; and perhaps it would be well to have an eye on the question, whether, according to this sentiment, it be possible for any of the elect to be forever lost.

People, in general, who attend on the ministry of Calvinistic preachers, never learn that all men may not be saved by complying with what the preacher calls the terms of the gospel, or that all men may not be lost by rejecting them.

"CALVINISTS, a sect of Christians who derive their name from John Calvin, an eminent reformer, who was born at Nogen in Picardy, in the year 1509. He first studied the civil laws, and was afterwards made professor of divinity at Geneva, in the year 1536.

The name of Calvinists seems to have been given at first to those who embraced not merely the doctrine, but the church government and discipline established at Geneva, and to distinguish them from the Lutherans. But since the meeting of the synod of Dort, the name has been chiefly applied to those who embrace his leading views of the gospel, to distinguish them from the Arminians. The leading principles taught by Calvin were the same as those of Augustin. The main doctrines, by which those who are called after his name are distinguished from the Arminians, are reduced to five articles; and which, from their being the principle points discussed at the synod of Dort, have since been denominated the five points. These are, predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

1. They maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonor and wrath for their sins, to the praise of his vindictive justice.

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"CALVINISTS, a sect of Christians who derive their name from John Calvin, an eminent reformer, who was born at Nogen in Picardy, in the year 1509. He first studied the civil laws, and was afterwards made professor of divinity at Geneva, in the year 1536.

The name of Calvinists seems to have been given at first to those who embraced not merely the doctrine, but the church government and discipline established at Geneva, and to distinguish them from the Lutherans. But since the meeting of the synod of Dort, the name has been chiefly applied to those who embrace his leading views of the gospel, to distinguish them from the Arminians. The leading principles taught by Calvin were the same as those of Augustin. The main doctrines, by which those who are called after his name are distinguished from the Arminians, are reduced to five articles; and which, from their being the principle points discussed at the synod of Dort, have since been denominated the five points. These are, predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

1. They maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonor and wrath for their sins, to the praise of his vindictive justice.

2. They maintain that, though the death of Christ be a most perfect sacrifice and satisfaction for sins of

infinite value, abundantly sufficient to expiate the sins of the whole world, and though on this ground the gospel is to be preached to all mankind indiscriminately, yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.

3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who, being their public head, his sin involved the corruption of all his posterity; and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come.

4. They maintain that all whom God hath predestinated unto life, he is pleased in his appointed time effectually to call by his word and spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ. They admit that the Holy Spirit, as calling men by the ministry of the gospel, may be resisted; and that where this is the case, "the fault is not in the gospel, nor in Christ offered by the gospel, nor in God calling by the gospel, and also conferring various gifts upon them; but in the called themselves. They contend, however, that where men come at the divine call, and are converted, it is not to be ascribed to themselves, as though by their own free-will they made themselves to differ, but merely to him who delivers them from the power of darkness, and translates them into the kingdom of his dear Son, and whose regenerating influence is certain and efficacious."

Lastly, they maintain that those whom God has effectually called and sanctified by his spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally but for the mercy and faithfulness of God, who keepeth the feet of his saints: also, that he who bestoweth the grace of perseverance bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings, and promises: but that none of these things imply the possibility of a believer's falling from a state of justification.

Some think Calvin, though right in the main, yet carried things too far: these are commonly known by the name of Moderate Calvinists. Others think he did not go far enough: and these are known by the name of High Calvinists. It is proper to add, that the Calvinistic system includes in it the doctrine of three co-ordinate persons in the Godhead, in one nature; and of two natures in Jesus Christ, forming one person.—Justification by faith alone, or justification by the imputed righteousness of Christ, forms also an essential part of this system. They suppose that on the one hand our sins are imputed to Christ, and on the other that we are justified by the imputation of Christ's righteousness to us; that is, Christ, the innocent, was treated by God as if he were guilty, that we, the guilty, might, out of regard to what he did and suffered, be treated as if we were innocent and righteous.

As providence has made us differ in the form of our bodies; and some are swift, and others unwieldy,

some weak, and others strong; it would seem to be no less the intention of providence, that we should differ in the capacity of our minds: for thus we are the better qualified to discharge, with pleasure to ourselves, and with benefit to the public, the duties belonging to the different professions that take place in society.

FROM THE BALTIMORE PATRIOT.

CHARITY.

I saw a man, a child of woe,
Approach, with halting step and slow;
A fellow-mortal's door:
In health I saw him go away,
With manly steps and visage gay—
His sorrows were no more.

I saw a man in prison bound,
With iron walls and chains around—
The child of misery;
I quickly saw the moving bar,
The bolt recede, the door ajar—
The prisoner was free.

I saw the sick man on his bed,
Without a hand to press his head—
Death seem'd around to stalk:
I saw the monster yield his prey,
As some sweet voice was heard to say,
"Take up thy bed and walk."

I heard the sland'rous tale go forth,
And taint the gale from south to north:
I saw the maiden pine:
I saw reverted every ear—
I saw the maid without a tear,
The lilly-wreath entwine.

I saw the simple go astray,
And fall to vice an easy prey:
The sword began to draw:
I heard a voice the victim cheer,
As some sweet angel dropt a tear,
And blotted out the law.

I saw erroneous nature go
Blind-fold into the paths of woe;
To frown the world began:
I heard a voice of sweetness say,
"'Tis nature's doom to go astray,"
"Show me the perfect man."

These works, blest *Charity*, were thine,
Thou daughter of the skies benign—
To whom the task is given,
On earth to wipe our tears away,
To set them right who go astray,
And lead the way to heaven.

PYTHIAS.

A Roman Catholic Curate, to free himself from the great labour of confession in Lent, gave notice to his parishioners, that on Monday he should confess the *liars*; on Tuesday, the *misers*; on Wednesday, the *sland'ers*; on Thursday, the *thieves*; on Friday, the *libertines*; and on Saturday, the *bad women*. His scheme succeeded—none attended.

New method of increasing Salaries.

A respectable clergyman in the neighborhood of Boston, being at the residence of one of his wealthy and hospitable parishioners, made some complaints of the pitiful sum annually allowed him for his labors of love, and concluded by wishing it could be enlarged, that he might be able comfortably to support and bring up an increasing family. A colored servant happening in at the moment, and hearing something about salary, and family; thought the minister was complaining of the drought, and scarcity of garden vegetables; and having just been told that his kindred the Haytiens had become independent, was determined by his liberality, to show himself not unworthy of the nation; and running into the garden, he pulled up and conveyed to the chaise of the minister a large quantity of *Celery*, &c. After the worthy guest had gone, the negro came in and with a countenance free from blushes says;—"Massa, guess Mr. —, got Calary nuff now; I cram his big empty box full."

The world is full of books, but there are multitudes which are so ill written, they were never worth any man's reading; and there are thousands more which may be good in their kind, yet are worth nothing when the month or year or occasion is past for which they were written. Others may be valuable in themselves, for some special purpose, or in some peculiar science, but are not fit to be perused by any but those who are engaged in that particular science or business. To what use is it for a divine, or physician, or a tradesman, to read over the huge volumes of reports of adjudged cases in the law? Or for a lawyer to learn Hebrew and read the Rabbins? It is of vast advantage for improvement of knowledge and saving time, for a young man to have the most proper books for his reading recommended by a judicious friend.

MARRIED.

In this town, on Sunday evening last, by Rev. Mr. Brown, Mr. Caleb B. Hudson, to Miss Sarah Wilcox, both of this town.

On Sunday evening, by Rev. Mr. Pickering, Mr. Samuel Spink, to Miss Mary-Ann Stockman, all of this town.

DIED.

In this town, on Sunday morning last, Mrs. Abby Newman, widow of the late Mr. Samuel S. Newman, and eldest daughter of Col. John Carlile, aged 31.

On Monday morning last, very suddenly, Samuel Arnold, youngest son of Mr. Samuel A. Gerald, aged 3 years and 7 days.

In Johnston, Eliza Watson, only child of Mr. Amory Chapin, of this town, aged 15 months.

In Pawtucket, Mrs. Sarah Harris, wife of Mr. William Harris, and daughter of Timothy Greene.

In Bernardston, Mass. Jane Center, daughter of Rev. John Brooks, aged 1 year and 8 months.

Wanted, a Lad about 15 years of age, as an apprentice to the Printing Business. Apply at this office.

For sale at this office, and by S. W. Wheeler, 110½ Westminister-Street, the First Volume of the **CHRISTIAN TELESCOPE**, bound.